

Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh



Year 28

Oct 2022

Issue 4

Cover Page



The cover page of Oct 2022 issue of Vedanta Sandesh is the latest wild guest of India - the African Cheetah. Eight of them have just been translocated to India from Namibia. The process was in the pipeline from 1970's when Indian Government first thought about it, but later the Supreme Court of India stayed the proposal, and gave a green signal only few years back, and then came Covid, so finally the proposal materialized and the Cheetahs from Namibia got a grand welcome in India, with the Hon. PM personally receiving them on his birthday. The people of India are profoundly thankful to the Govt of Namibia for this great gift which is the first ever official Inter-continental translocation of any animal of this kind in the wild.

Till 1950 India had its own unique species of Cheetah, but the last few were shot dead and they were officially declared as extinct - which was very sad & unfortunate. However, we cant turn back the wheel of time, and do what is best under the circumstances.

Cheetah is the fastest runner on the planet, with the estimates of it touching 130 kmph, and the African Cheetah has slightly longer legs and obviously has longer strides to run faster. It is an animal of grasslands not of dense forests. The forest experts contend that the inclusion of Cheetah in a grassland habitat will rejuvenate the grassland flora & fauna. We wish & pray that our new guests get acclimatized in this country and become the new Indian Cheetah and the grassland flourishes in all the more better way.

Om Namah Shivaya.

S T A N D A R D S



Vedanta Sandesh

Oct 2022

1.	Shloka	7
2.	Message of P. Guruji	8
3.	Sadhana Panchakam	16
4.	Letter	26
5.	Gita Reflections	32
6.	The Art of Man Making	42
7.	Jivanmukta	52
8.	Story Section	56
9.	Mission / Ashram News	62
10.	Forthcoming Progs	85
11.	Internet News	88
12.	Links	90



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Swamini Samatananda Saraswati



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मोक्षकारण सामग्र्यां
भक्तिरेव गरीयसि।
स्वस्वरूपानुसन्धानं
भक्तिरित्यभिधीयते।।

Among the means necessary for liberation, bhakti is indeed supreme. Bhakti is defined as deep contemplation of one's own real nature.

Vivekachoodamani - 32





Message from Poojya Guruji



NAAM & ROOPA

Creation:

What is creation? What exactly happens when God created the universe?

Initially there was one timeless and uncreated truth, and then came the creation. The shastras reveal the secret of creation by giving us an example - one water becomes the infinite waves and then alone





Naam & Roopa

it is called an ocean. In this example we see that somehow the water just donned various forms and then we needed to use different names to identify every unique manifestation, so also, in the beginning of creation there was just 'one' infinite & limitless divinity, and then it manifested as the universe by donning various naam & roopa - Names & Forms. Basically this much alone happens and lo we have our beautiful & colorful world, having objects of all hues & color, in all shapes & sizes - in a continuum of time & space, which also manifests simultaneously. Later on it is just the movement of the manifested entities in this continuum and also their mutual interactions, and the game is on. The entry point was donning of Names & Forms. En-

“**C**reation is One manifesting as **M**any.
The formless as various forms.”





Naam & Roopa

try into this domain and subsequently transcending this domain requires a deep understanding and study of these two things - the Naam & Roopa.

Naam & Roopa are Upadhi's

So Brahman, the ultimate truth manifests as this world by donning various names & forms. The timeless now appears as conditioned by time, the limitless now is apparently limited. That which conditions or limits something is called an Upadhi. Upadhi is a conditioning adjunct. Association with this adjunct presents a totally different scenario as compared to its reality. However, the beauty is that even when there is a limited manifestation which is completely different from the reality, the fundamental truth even at this time remains unblemished and untainted by any tainted





Naam & Roopa

perceptions. It is something like a movie screen, which by itself is pure white, but as the film is projected on it, the screen alone appears in variegated & multifarious colors & forms. All the while it remains untouched and untainted by any projected names & forms.

“**M**ukti is to awaken into the one substratum,
by dissociating from Names & forms.”

Freedom from Nama & Roopa is Mukti

In one of its mantra the Mundaka Upanishad says that just as a river leaving its name & form merges with the one infinite ocean and becomes one with it, so also a man of knowledge keeping aside his name & form becomes one with Brahman. So the question is how does a conditioned & limited being become free from these limiting adjuncts. As long





Naam & Roopa

as we live so long our body shall remain, and dropping off the body means death and not moksha. So how do we break free from the clutches of our name & form?

Understanding Nama & Roopa

Freedom from these upadhi's of Naama & Roopa is not a physical dissociation, but it requires deep understanding of the nature of the so called association of these upadhi's with Atma. Let us bring to our mind the example of screen and the projected images. Really speaking there is no physical association between these two

and therefore there is no question of any physical dissociation between them. The moment we appreciate that even when appearing to be associated the substratum is untouched by any





Naam & Roopa

projections. Water in a wave remains constant even while the wave keeps changing its form, thus it is untouched. The form of wave is similarly projected on water.

“Mithya means conditional manifestation. Remove the condition, and the manifestation no longer exists.”

Vivek brings Mukti

When we say water appears as wave, or gold has donned a form because of the creativity of a goldsmith, then can we keep the gold and its form in two different plates. No. The moment we separate gold from a chain then there is no chain left, so form has no separate existence. Form is not a separate substantial object like gold. Form is thus called as Mithya. Anything which appears in some special conditions alone and has no independent existence





Naam & Roopa

of its own is called as Mithya - ephemeral. When we realize that form is just name-sake then that very moment all the limitations of form as though gets dropped. Name was just to turn our attention on form. So both names & forms are Mithya, and are comparable to projections, which never really taints or limits the screen-like substratum, then that very moment we as though get freed from these Naama & Roopa, and be one with one, non-dual infinite divinity called Brahman.





SADHANA
PANCHAKAM

Swamini Samatananda



Sadhana Panchakam



प्रारब्धं त्विह श्रुज्यताम्

May prarabdham be experienced or exhausted by you in this janma itself.





SADHANA PANCHAKAM

Prarabdham tu iha bhujyataam :

May prarabdham be experienced or exhausted by you in this janma itself.

Sangati: In the final sutras of this enlightening text Shankaracharyaji reveals to us how a Jivanmukta transcends the three types of karmas. So far we have seen what happens to the Sanchit karmas and the Agami karmas of a Man of wisdom. In





Sadhana Panchakam

the following sutra the Revered Acharya gives us an insight into the higher vision of such enlightened people towards the existing prarabdha karmas.

“Prarabdha karmas exhaust only after they have been experienced.”

‘Prarabdha’ is ‘that which has properly started the process of fructification’. Thus Prarabdha karmas exhaust only after they have been experienced. It is compared to the classic example of an arrow which has been shot and which will inevitably reach its mark. It is due to Prarabdha Karma that a Jiva is born in a particular body and having attained the body, the situations acquired thereafter until death, are all as a result of one’s prarabdha karmas.





Sadhana Panchakam

The law of karma works clearly on the cause and effect equation. As it is said in common language - as you sow, so shall you reap'. A jiva bears situations only as per his own deeds either in this births or prior births. Other than a human being all living beings exhaust their prarabdhas only

“Law of Karma is a universal law which functions only on the basis of cause and effect.”

by living through it without the privilege to discriminate and make changes in their own karmas. However, amongst all living beings only a human being has the freedom to respond to a particular situation but the type of situation any being gets depends upon the will of Ishvara.

This alone is an answer to the diversity in the kind of birth, death and in-between situ-





Sadhana Panchakam

ations that any living being faces. Some-one is born completely healthy, another one is born as a specially abled child, someone is born as an animal and some in other species. In this entire spectrum some people are able to see the play of the law of karma while some see it as an insensitive act by God. One must understand that the law of karma is a universal law which functions only the basis of cause and effect. This is the system created by Ishvara wherein even the Devatas are not exempted. Although the system has been made by Ishvara but Ishvara does not personally decide on the fruits of actions as per his own fancies. It is a simple law that has been made for the welfare of all jeevas and which has a universal application. Any negative thinking and non-acceptance of this law by atheists only reflects their own lack of understanding of Ishvara

“*A* Jivanmukta lives like a lotus in water, exuding fragrance of selfless love for all..”

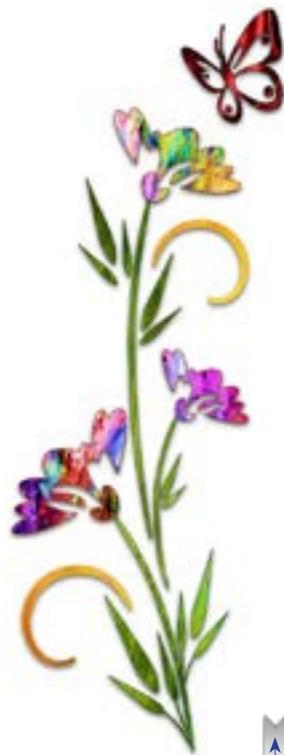




Sadhana Panchakam

and his ways and means of sustaining the creation. One can understand Prarabdha karmas in this light and can see it as a motivation to perform righteous actions.

Keeping this in mind we can understand the following sutra with referance to a Jivanmukta. A Jivanmukta is one who has awakened in the state of Self-contentment and is thus free of any kind of doership or enjoyership. There is nothing for him to be attained and therefore there is no compulsion for him to perform any actions. But the fact still remains that inspite of being free from any sense of enjoyership and doership he will continue to live in this body, in this world until His prarabdhas exhaust. But, this is where the real beauty lies. When a person is ignorant about his blissful and complete nature he suffers the pangs of unfulfilled desires, the pain of the





Sadhana Panchakam

changing situations, things and people and grieves over death. This is life for an ignorant one but a Man of wisdom who has discovered gratification by Himself and within Himself, He too lives in this world as a Jivanmukta. The beauty of such an awakened soul is that inspite of living amidst the same flux of Maya wherein everything is changing and ephemeral, He is unaffected by it all. He does not suffer the pangs of separation, unfulfilled desires, or the fear of death. He continues to live like a lotus in water, exuding fragrance of selfless love and service and oneness towards all. Their existence is a blessing to this world. Situations for the enlightened ones too, toss and turn like the tidal waves but unlike the ignorant, samsari Jiva a Jivanmukta sees this world as a dream. Thus, even though he has His prarabdha karmas so to say, but truly they are like a snake without fangs. A Jivanmukta lives untouched by them.





Sadhana Panchakam

Enlightened ones set an ideal example of facing karmas with grace, calm, and without any reaction seeing the entire scene as a play of God, seeing the entire scene as a dream. It is only as important as we make it to be.

Thus the Acharya says simply exhaust your prarabdh karmas by living through it without any expectations and reactions.







Mail from Poojya Guruji

Thoughts on Demise :

Q: What are your thoughts on the demise of your mother and Jagadguru Shankaracharya Swami Swaroopanandaji Maharaj, both of whom you were connected?





MAIL FORM POOJYA GURUJI

Shari Om.

Yes, in the last one month, two people with whom I was closely connected in this life have left this loka - one was my mother and the second was Jagadguru Shankaracharya Sri Swami Swaroopanandaji Maharaj. With their demise, two beautiful flowers from the garden of my life have gone, yet their fragrance and memories continue to enrich my life. I know that like all flowers they come





Mail from Poojya Gururaj

and bloom, exude their beauty & fragrance and slowly disappear. That is life, and one day this manifestation too shall follow their path. The beautiful thing is that they lived as per their best, inspite of all challenges which everyone inevitably faces. They had their aspirations and dreams and worked tirelessly to achieve them. They served their causes, fulfilled their responsibilities and had an overall very satisfactory innings. They will be fondly remembered by all with whom they were connected.

“Like all flowers we come, bloom, exude our beauty & fragrance and slowly disappear. That’s life.”

As a sanyasi I was not really connected too much with them. It’s been years that I have been away from them, and doing my vee bit to study & teach all those who are connected with me. This is my dhar-





Mail from Poozya Guruji

ma and being all by myself I continue to revel in Vedanta, which has always been my thing. So they are all in my memories alone. I fondly cherish their sweet memories as & when I look back, which of course is not that often. I briefly came into contact with Maharaj Shri in early 1970's when one of my relative took our family to his Ashram, and I got happened to get Mantra Deeksha from him. Thereafter I just met him 2-3 times and that also very briefly. However, I always had profound respect for him. I left home when I was around 27 years old, so my memories with my mother are also of childhood and our occasional meetings thereafter.

For me every manifestation is of one God alone, and while every manifestation has its own beauty and contribution, yet the

“Every effect keeps revealing the inherent beauty of the cause - the Ishwara, who is the abhinna nimita & upadana karana of the universe.”





Mail from Poozya Guruji

truth is that they are manifestation of one divinity, which continues to exist and shall always will. As per me, what is more important is the importance of cause rather than the effect. The effect just keeps revealing the inherent beauty of the cause - the Ishwara. Whoever turns the attention to the reality never really misses the absence of any manifestation too much. It is only when I look at my life - as an individual (which is not too often), that their memories and contributions come to my mind. As a student of Vedanta, my focus is not my individuality but the unmanifest and their timeless truth, which is the truth of everyone too. So from that point of view, inspite of their demise, I am ever connected with them. It is our discretion to either look at ourselves either as a unique manifestation (individual), or as the real timeless self (Atma). I always prefer the latter.

The beauty of everyone in this world is





Mail from Poojya Guruji

more about the greatness of their goals and the dedication with which they strived to achieve them. Both these people aspired for great & noble objectives and in their own ways attained heights. Maharaj shri started very humbly in his life and with the blessings of God and his positive & dynamic attitude not only acquired the knowledge of Advaita Vedanta, but also ultimately became Jagadguru to two Peeths. My mother had her own challenges, and was a home maker. She had to face lot of struggles & challenges, but the very fact all her children are today overall doing nicely, and she too living till nineties is a great commentary of her life too. So I fondly remember both respectfully and take appropriate inspiration from them.

Love & om





Gita Reflections

Gita Ch. 9 Sloka 14

Swamini Samatananda





Gita Reflections

सततं कीर्तयन्तो माम् यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्य युक्ता उपासते ॥

(*Gita Ch. 9 / Shloka 14*)

The Mahatmas live by always glorifying Me, striving, firm in vows, prostrating before Me, and always steadfast, they worship Me with devotion.





GITA REFLECTIONS



angati:

In the following shloka of the Ninth Chapter of the Geeta Sri Krishna reveals how a sincere mumukshu seeks Ishwara, what all he does in order to pursue the knowledge of Ishwara and discover oneness with Him.

Satatam keertayanto maam: Those who are always appreciating and enquiring unto 'Me'.





Gita Reflections

'Kirtayantah' is 'vicharyantah'-Such a seeker is always studying, appreciating and seeing the glories of Me-the Ishwara. The glory of Ishwara who is the creator, sustainer, and destroyer of this universe. The one who becomes the creation itself, who is in and through all existence yet the one who is unaffected by the creation, who does not undergo any change inspite of the changing universe. Such is the divine glory of Ishwara.

Yatantashcha dridhavratah: Making the necessary efforts and the one who is committed,

Yatantah is one who is 'yatnasheel' a sincere seeker of knowledge who does

“Real kirtan is to study, appreciate and then revel in the glories of Ishwara.”





Gita Reflections



everything he can to fulfill this pursuit. Basically anyone who desires this knowledge does it through a journey of two stages. The first stage is to bring about a mind which is pure i.e. a mind which is free from individual likes and dislikes, a mind which is free from various negativities, and a mind which is subtle and integrated to pursue this knowledge of the Self. The second stage is pursuing the knowledge through shravan, manan and nididhyasanam. So a yatantah is the one who makes all the necessary efforts to bring about a mind that is pure and has all the qualities which will help him pursue knowledge.





Gita Reflections

Dridhvratāḥ: The one whose resolve is firm. They pursue the goal of knowledge with full commitment. They are clear about their goal in life. They have the quality of teevra mumukshutvam, a burning desire to free themselves from the shackles of samsara-of endless seeking. The pursuit of knowledge is not a cake walk. The Upanishads say-kshurasya dhara nishita duratyaya-the path of knowledge is like walking on double edged sword. One has to be highly alert towards the mind and its play and towards the subtle play of the ego. A deep enquiry at the Holy Feet of a Guru, contemplation and constant awareness of the knowledge is a constant need of each and every moment until this knowledge becomes as natural as fragrance is to a flower.

“Dridhvratāḥ are sadhakas with firm resolve. They pursue the goal of knowledge with full commitment”





Gita Reflections

Namasyantashcha maam bhaktya:
 Who remain surrendered to Me with devotion. Every goal that is pursued be it a worldly goal or a spiritual goal. Nothing bears fruit without the grace of Ishwara. On one hand it is extremely important to have a clear goal, to pursue the goal with full commitment, to have various divine qualities etc. yet the goal cannot be realised without the grace of Ishwara and so Sri Krishna speaks of another important quality of a sincere seeker and that is 'devotion'. Spiritual journey is not about intellectual appreciation. It is about an integrated journey where-

in the physical body serves the

Lord, the mind revels in

the devotion of the

Lord and the intellect

dives into the enquiry of

the truth of Jiva and Ish-





Gita Reflections

wara. Therefore, it is not just the grace of self-effort that blesses a spiritual sadhaka. But one also needs the kripa of the Guru, kripa of the Shastras, and of the Devatas. Thus Bhagwan says- maam bhaktya namasyantah-A sincere sadhaka surrenders with devotion, with a prayerful heart in their pursuit.

“**V**airagya on one hand implies dispassion towards worldly attractions and also implies ‘vishesh raag’ towards Ishwara.

Nitya yukta upaasate:

They have a steadfast devotion unto Me- the Ishwara as they see Me alone as the ultimate goal in their life. To see the oneness between jiva and Ishwara is what they seek. Therefore there is a sincere vairagya. Vairagya on one hand implies dispassion towards worldly attractions and Vairagya also implies ‘vishesh raag’





Gita Reflections

that is exclusive devotion to the Lord. This is a devotion which is born out of understanding who is Ishwara, what is my connection with Ishwara, what is the role of Ishwara in this entire creation. When love or devotion is backed by an understanding then it is sure to be consistent and deep. The devotion of a mumukshu is not puppy love inspired by worldly attractions or here-say, but is a sincere devotion invoked by trying to understand who is Ishwara. They wish to discover the oneness between Jiva and Ishvara.

With this is explained how a sincere mumukshu seeks this knowledge and Ishwara.







P.P. Gurudev
Swami Chinmayanandaji

- 55 -

The Art Of Man Making
The Egoless Attitude





THE ART OF MAN MAKING

The picture of the egoless personality appears to us to be but a zero-personality, with no self-assertion, no ambition, no dynamic living at all. It may only be a life of impotent sleep walking and a generation of such individuals would certainly upset all plans for growth, progress and happy living. This will be the impression that will strike us at the very outset, when we try to grasp and conceive the attitude





The Art of Man Making

of the egoless person in the community. If such an individual would be impotent to achieve, ineffectual in action, and dangerous for the community, in the midst of the Mahabharata war, to a shattered warrior, Krishna would not have prescribed to maintain this psychological mood. In fact, in these verses Krishna tries to explain this egoless attitude in such a direct and subjective style that any sincere student can easily comprehend the gushing content of inspirations that it can open up in our individual bosoms.

One sitting in a train need not push the train and cry that “I am the one who is making the train move”

Ego is the sense of “doership” in all actions springing forth from us. This “I-do mentality” asserts our individual responsibility for bringing about certain outer and inner con-





The Art of Man Making

ditions in the world and its people. Unnecessarily, thereafter, the ego comes to carry a heavy load of empty responsibilities!

A river moves on, by its own nature it is moving on. But if you were to sit on a rock and paddle your feet in its water, it is for the sheer joy of it. But to feel and then to assert that your paddling is the cause for the entire river movement is the play of the ego, and the exhaustions, anxiety, strains, etc. to maintain the river are the hollow rewards of your false attitude.

One sitting in a train need not push the train and cry that "I am the one who is making the train move". Let us learn to live and serve as best as we can, without ego and ego-centric desires. Then alone life can become an inspiration





The Art of Man Making

- a joyous march through success, with peace, full and overflowing, with cheer, goodness and goodwill.

Ordinarily we act with ego, and such selfish actions bring psychological bondages provided by the Vasanas, which are generated during the actions. Krishna's thesis is that we can bring about personality-release through actions. The question is how can we do so? What are the adjustments and subtle training necessary so that each of us can, by living rightly, earn the inner freedom from our present psychological encumbrances?

“Ordinarily we act with ego, and such selfish actions bring psychological bondages.”

Exhaustively enumerates the Lord, With an intellect purified by dedicated actions, mind conquered, and senses subdued,





The Art of Man Making

one also realises his Self as the Self-in-all, though acting, is not tainted.

By pursuing our daily duties in a spirit of selfless dedication, Vasanas exhaust and consequently the intellect becomes purified of its disturbing desire eruptions. When the intellect is quietened, mind automatically becomes calmer and so conquered. One in whom the desire gurglings are dried up, and one whose mind has discovered a salubrious climate of joyous peace in itself, in him the sense-organs are subdued. They no longer rush out seeking sense-gratifications .

When the intellect, mind and body become thus tamed, quietened and subdued, a strange joy, a holy sense of well-being, an all-full contentment and an unearthly satisfaction come to dance in the heart. Life becomes





The Art of Man Making

extremely enriched, well rewarded and unbelievably enlarged. The individual discovers in himself, all by himself, independent of everything else, a new kingdom of meaningful happiness - the State of Selfhood.

“Once the ego-precipitating body-mind-intellect identifications have ended, the seeker is opened to the experience of the Self.**”**

Once the ego-precipitating body-mind-intellect identifications have ended, the seeker is opened to the experience of the Self - and he discovers the shattering truth that the Self in him is the Self-of-all. The entire world now stands, without its bewildering clamour of names and forms, likes and dislikes, naked as the Self of-all. This is a different plane of Consciousness altogether and so the actions in the familiar planes of waking, dream and sleep can no longer





The Art of Man Making

taint him.

When one has woken up from one's dream, the dreamer's actions cannot affect the waker any longer. So too one who has awakened to the Higher Consciousness can no longer be affected by his actions in the lower planes. He has no more the "I-do mentality" in him, as his sense of separate individuality - the ego has been sublimated on his new Enlightenment.

Such a self-realised person will have no ego-sense even in his personal physical activities.

The one who has realised the essential Truth, centred in the Self, comes to consider, "I do nothing at all". Everywhere he is hearing, seeing, touching, smelling, eating, going,





The Art of Man Making

sleeping, breathing, speaking, winking, etc. - and in none of his physical activities even has he any sense of "doership". From this state of inner awareness he watches and experiences that "it is the senses that move among the sense-objects".

“Sanyas is not possible for someone who cannot first become a Karma Yogi.”

In his new state of Self, he is able to watch his own body functioning among the sense-objects. He becomes a mere "witness" even to his own physical responses and reactions to the world around him. Just as the destinies of your own shadow do not ever affect you, the egoless one when awakened to the Higher Plane comes to feel such a complete detachment from his own physical, mental and intellectual personalities that he is able to be ever a creative observer of himself.



गीता प्रवचन

सोमानी भवन, गंगाविहार कालोनी, ऋषीकेश



परम पूज्य स्वामी
आत्मानंद सरस्वतीजी

द्वारा
अध्याय १२ भक्ति योग

09-10-2022 शरद पूर्णिमा से 15-10-2022

आपके दर्शनभिलाषी: तारा, नम्रता, हर्षवर्धन जानू

Jivanmukta

Wandering In Himalayas

111

LAKE MANASA AND MT. KAILAS

The Immortal Soul

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj



JIVANMUKTA

The ancient Rishis, who believed in an immortal soul, considered liberation from the cycle of births and deaths (moksha) as the supreme goal of life and directed all their sciences and scientific studies to that one end. They did not look upon the study of lifeless matter and the resultant sciences as so many ends in themselves but only as means to an end, the end being the attainment of Truth, or salvation. The materialists of our day are utilizing all knowledge, all discoveries, and





Jivannukta

all inventions for one purpose—the enjoyment of worldly pleasures. To the Rishis the term “worldly pleasure” was distasteful. They believed that enjoyment of sensuous pleasure was suitable only to brutes and not men. They found no pleasure in transitory material things: they found it only in God, the seat of all Bliss.

But we cannot forget that even in ancient India there were learned men like Brhaspati who held the body to be the Self; who, failing to find the immortal essence in the course of their search, took the enjoyment of worldly pleasures as the ultimate happiness and taught the world that there was no other goal. They argued that life originated in a concourse of atoms, even as some intoxicating power is generated on combining betel leaf, arecanut, and lime. Rejecting this view altogether, I may even say that this view is at the root of all calamity and that the protagonists of the view are the enemies





Jivannukta

of mankind. One can only smile on hearing it seriously argued that life originated from lifeless matter. Those who hold that life originates when inert matter assumes some definite shape and then begins to activate the senses, argue that there is no compelling reason to believe in the presence of an immortal soul apart from the body. But then they have to answer the relevant question, "If that is so, which is that power that brings about the combination of lifeless matter so as to produce life?" If lifeless matter can automatically combine itself into some such shape, it must be possible for the common clay to become a pot, passing through all the intervening stages, without the agency of the potter. That, however, does not happen. To argue that life results when lifeless matter combines with other lifeless matter is as absurd as holding that light comes out of darkness.





STORY

Section



RISHI VALMIKI & RAMAYANA

Ramayana is the glorious epic of Hindu Dharma which is an inevitable part of every Hindu household no matter which part of the world he lives in.

Rishi Valmiki was the great sage who gave us the great epic of Ramayana. Previously, Valmiki was called as Ratanakar, who was a hunter. With the divine intervention of Rishi Narad, he





Rishi Valmiki & Ramayana

seeked true knowledge. Rishi Narad asked him to chant the words MA RA and asked him to observe penance. Ratanakar went on to chant the two words for years together and the two words came to be transformed as RA MA. One day, a group of rishis passing through heard the chanting coming from the anthill and dug it. They saw Ratanakar in the anthill shining with radiance. As he came out of an anthill (valmikam in Sanskrit), he was renamed Valmiki.

After the transformation of Ratnakar into Rishi Valmiki, Brahma Ji appears in front of him and reveals the real purpose of his birth. He mentions to Rishi Valmiki that the virtues of Shri Ram, his conduct and abiding to principles of truth need to be known for the mankind to follow the path





Rishi Valmiki & Ramayana

of Dharma and enable their life to be a virtuous one. On the command of Brahma Ji, Rishi Narad recites the complete story of Shri Ram to Rishi Valmiki who sets an example as an embodiment of truth, nobility, humility, valour, courage and kindness.

Rishi Valmiki gets deeply inspired by Shri Ram's persona, but does not understand how to put it in a way that is understandable and orderly manner. With these thoughts, he goes to take a bath in the river. At the river, he sees a couple of Krauncha birds engrossed in love. Suddenly, a hunter appears and shoots an arrow at one of the Krauncha Bird, and it succumbs immediately. Unable to see its partner's fall, the





Rishi Valmiki & Ramayana

other Krauncha bird cries bitterly suffering from the pangs of separation of its partner.

Rishi Valmiki is outraged at the hunter for separating the bird couple and he curses the hunter in verses coming spontaneously from his mouth out of anger and grief. After reciting that shloka, Rishi Valmiki realises that he has uttered the verses in a proper metrical way and in perfect grammar.

Inspired by this, Rishi Valmiki thinks deeply and realises that he has got a way to write the great story of Shri Ram. He went on to write the whole of the story of Shri Ram in the same manner with the same metrical form and composition, and thus it became the Ramayan, the





Rishi Valmiki & Ramayana

story of Shri Ram. With 24,000 shlokas, Ramayan became the great epic which spread the story of victory of Shri Ram over Ravan meaning to be the success of good over bad and continues to inspire mankind in the annals of time without any end. Without Valmiki, we would never have Ramayana as an integral part of our life





Mission & Ashram News

*Bringing Love & Light
in the lives of all with the
Knowledge of Self*



ASHRAM NEWS



Paduka Pujan of P.P. Gurudev





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34 Yrs of Sannyas Diksha





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Taking Blessings





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Followed by Bhandara





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*Mundakopanishad Samapan
(11yrs Anushthanam)*





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Mundakopanishad Samapan

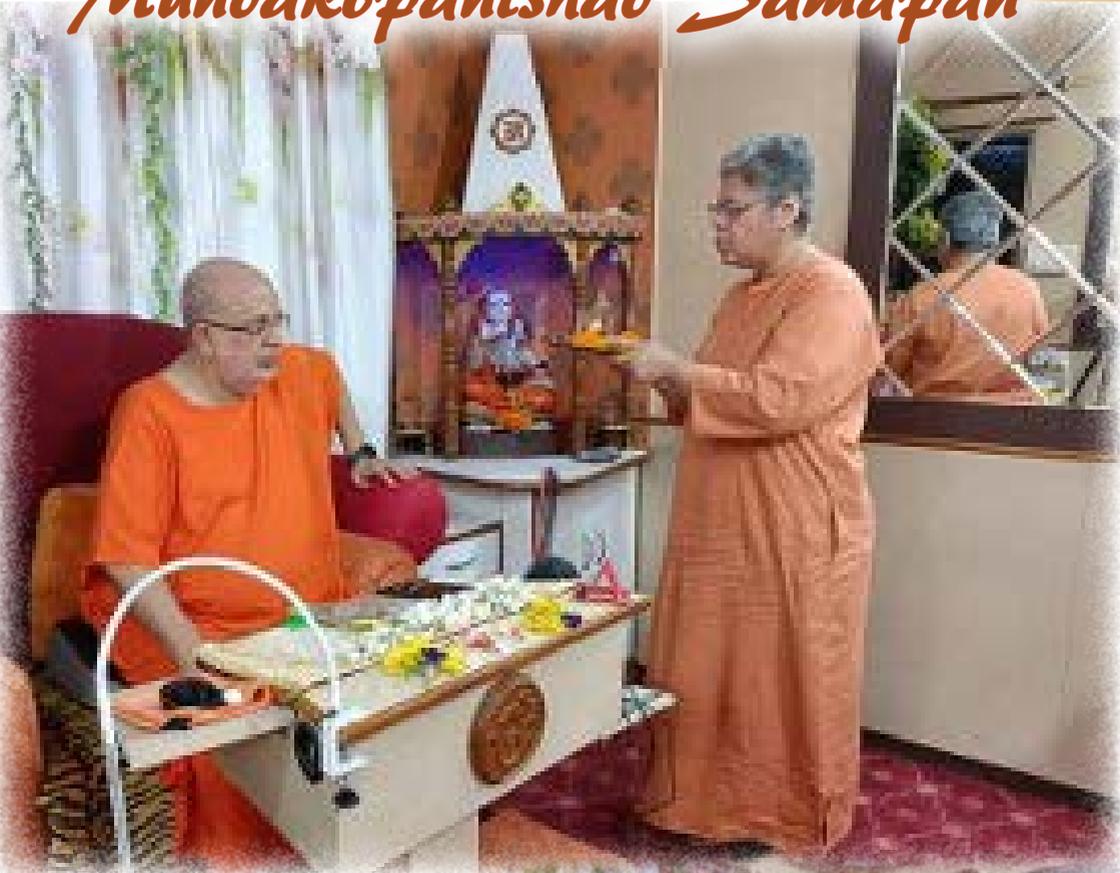




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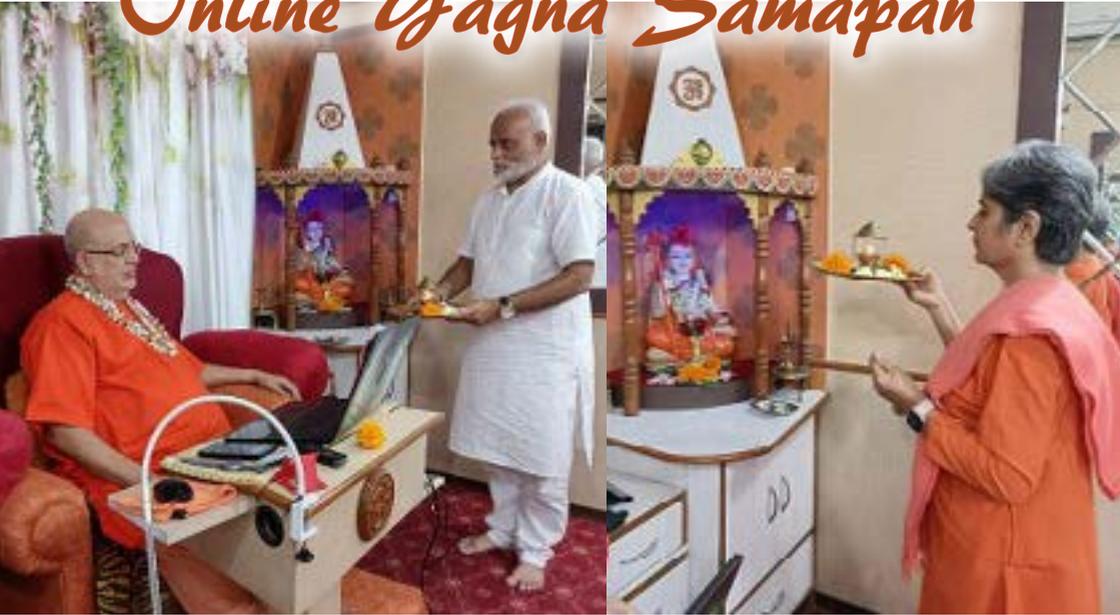




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Poojya Guruji's Blessings





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Om Sri Gurubhyo Namah

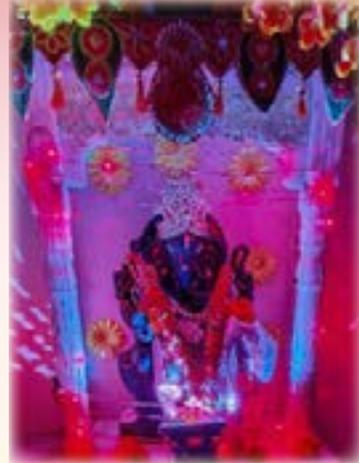




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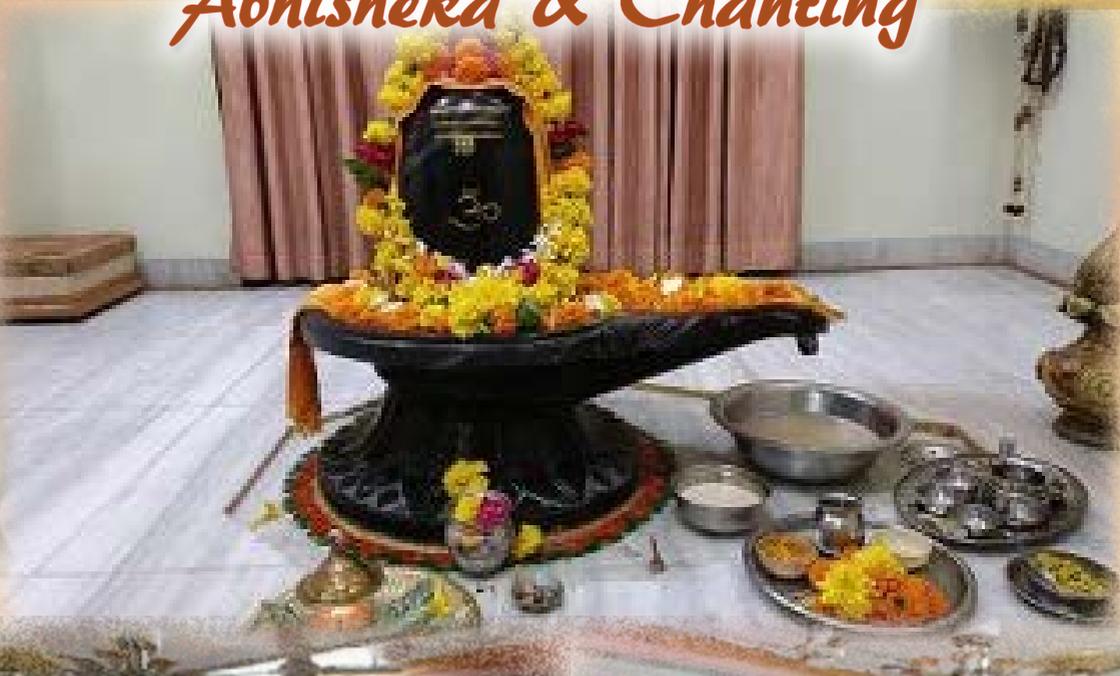




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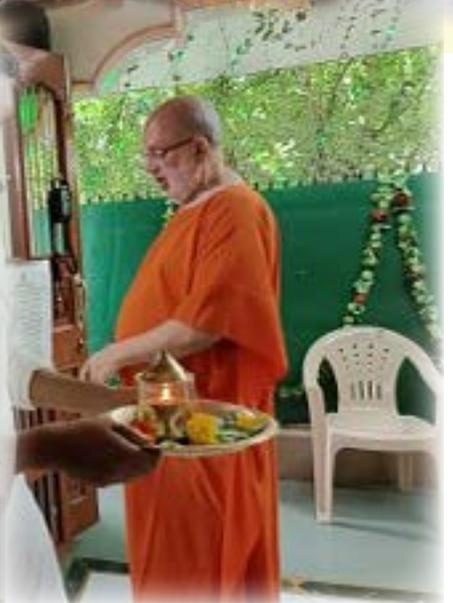




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Sri Gangeswaray Namah





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Krishev's Birthday

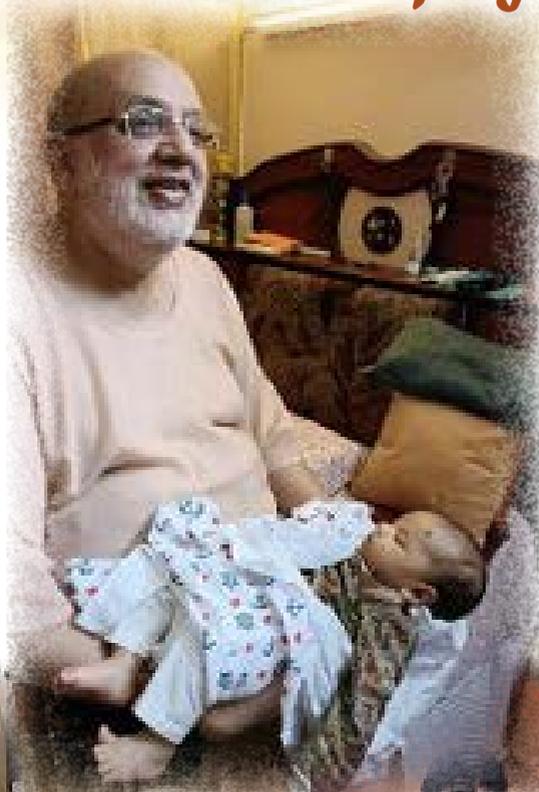




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Nidhi & Charchit Garg's son





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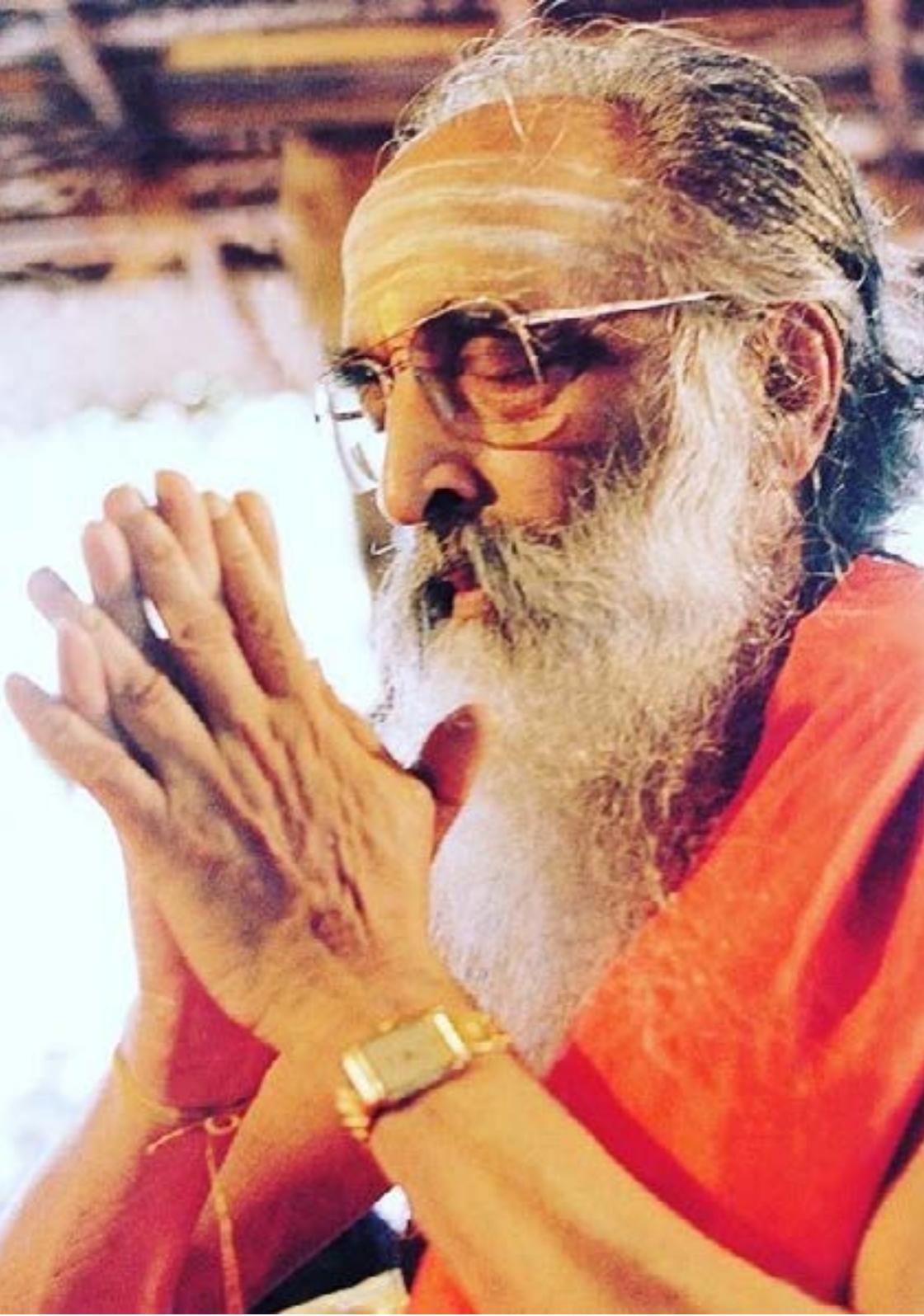


Geeta Pravachan @ Rishikesh

Chapter - 12 (Bhakti Yoga)

by Poojya Guruji Swami Atmanandaji

9th - 15th Oct



श्री चिन्मयं
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